

The Indian Chieftain.

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VINITA, I. T., JUNE 5, 1884.

The Hon. Mr. Dunn of Arkansas, in his opposition to the bill which recently passed the House of Representatives, to attach the Chickasaw Nation to the U. S. District Court at Denison, and five counties of the Choctaw to the Court at Paris, Texas, seemingly favoring the establishment of a separate court for the Territory, spoke of the Territory as a corpse bound to its state, and of which he would like to be freed. The Indian Territory will not object to a divorce. It has no hostility or dislike to Arkansas. On the contrary, long association has served to create a sentiment of kindly feeling towards it, although it is so far behind in enterprise, intelligence and educational facilities. Even its hog and hominy, its whisky, its buttner gear, and its "we uns and you uns" may be to memory dear. True, we are not unmindful of the fact that in the past, as it may be in this instance, the state is sometimes represented in Congress by gentlemen who, in their ignorance of the political history of their country and of those intricate questions of statecraft that occupy the attention and win fame for great minds, find it necessary to "famine over Greece"—resort to "outrageous" and "injust"—the ever-current coin of the "Jagins"—the ever-current coin of their daddies. But we can overlook these eruptions from small craters, and in the exercise of an enlightened Christianity, extend a charity that covereth all things. And, for the sake of peace, we will for one, agree that Mr. Dunn shall be relieved by decree *in causa thora*—upon the single condition that he shall not be permitted to despoil our estate in the separation and keeping on his own side of the line forever after hold his peace.

Congressional.
Mr. Perkins of Kansas reported a bill granting the right of way through the Indian Territory to the Kansas City, Fort Scott & Gulf Railroad. Placed on the House calendar.

On motion of Mr. Wellborn of Texas, a resolution was adopted authorizing the Committee on Indian Affairs to investigate all matters touching the leasing, sub-leasing and fencing of lands in the Indian Territory, and the disbursement of \$900,000 appropriated for the Cherokee Nation during the 47th Congress.

The bill granting the right of way through the Indian Territory to the Gulf, Colorado & Santa Fe Railroad Company, gave rise to a good deal of discussion. It was finally passed, after its consideration had consumed a greater part of the day.

The bill was also passed, granting the right of way through the Indian Territory to the Southern Kansas Railroad Company.

Sermon by the Rev. J. F. Thompson.
At the Methodist Church, Sunday, May 25th, 1884, celebrating the Centenary of Methodism.

TEXT—The Lord God of your fathers make you a thousand times so many more as ye are, and bless you, as he hath promised you.—Deut. 1, 2.

There are times when churches, as well as individuals and nations, may profitably pause in the hurrying highways of time, and take such lessons from the unreturning past as may better qualify them to grapple with the responsibilities of the future.

So the renowned lawgiver of the Hebrews, with adoring gratitude, reviews the unnumbered mercies of the past, and devoutly invokes the bestowment of continued and greater blessings for the coming years.

So, while the pulpits of American Methodism are ringing with recital of God's manifold blessings of the past 100 years, it becomes us to ask with becoming humility, "What hath God wrought?"

THE PAST.
The Methodists began to preach in the United States in 1773, the Baptists in 1639, the Presbyterians in 1703, the Congregationalists in 1648, the Catholics, Lutherans and Episcopalians with the settlement of the country. So the Methodist is the youngest of the churches mentioned, being 134 years younger than the Baptist, 125 years younger than the Congregationalist, 70 years younger than the Presbyterian, while the Catholics, Episcopalians and Lutherans are as old as immigration to the American shores.

While this is so, the Methodist Church is by far the largest in numbers. The census-table shows she has one-third of all the church organizations in the United States; one-third of all the church edifices; preaches to one-fourth of all the church-going population; and has built on an average nearly two churches per day for the last twenty years. The Methodist population in the United States has increased from 1,500 in 1784 to 23,440,465 in 1884. In 22 of the 37 states in the Union, the Methodist Church is first in numbers; in 11 others she is second; in three others she is third. The Roman Catholic Church is first in five states; the Baptist is first in six; and the Congregationalist is first in four states.

In the year 1822 the Rev. Richard Neeley commenced to preach to the Cherokees in Alabama. Mr. Neeley's preaching was successful, and a class of 33 was formed. At the following session of the annual conference the Rev. A. J. Crawford was appointed missionary to the Cherokees, and with the approval of the chiefs in that part of the Nation, opened a school which met with much favor. Revivals of religion followed, and at the Conference of 1823, 108 full members were reported.

The work continued to grow under the ministry of John B. McFerrin, who shouted with the Cherokees along the Tennessee River, about Gintersville; John W. Hanner, who has slept in a horse-trough to avoid capture by the Georgia militia; D. B. Cummings, who came west with the Cherokees, died a member of the Indian Mission Conference, and sleeps in an unmarked grave in Missouri; Green N. D. Scales, with native helpers; John Duncan, Turtle Fields, Young Wolf, Joseph Blackbird, and interpreters Jack Spears, E. G. Smith, Johnson Fields, Jack Foster. All these wrought in the work. In 1830 there were 809 members of the church, and five schools with about 100 pupils.

At the division of the Methodist Church, the missions of the Indian Territory came under the charge of the M. E. Church South. In 1844 the Indian Mission Conference was organized by order of the General Conference, and held its first session in October of that year at Riley Chapel near Tahlequah, Bishop Thomas A. Morris presiding, and Wm. H. Goode secretary. Fifteen preachers answered to roll-call, to wit: J. C. Berryman, E. T. Percy, W. M. Talbott, T. B. Ruble, D. B. Cummings, W. H. Goode, Johnson Fields, Thomas Birtholt, James E. G. Patterson, J. M. Steele, E. B. Duncanson, J. P. Collins, Wm. McIntosh, L. B. Stetler. There were reported 85 white, 133 colored and 2,992 Indian members.

The reports of 1850 show 380 pupils under instruction in the literary institutions of the Indian Mission Conference. Meantime all the appliances of worship and religious training were supplied.

The preachers filled their appointments with regularity. Sabbath schools were organized, and a general pastoral supervision and discipline maintained; camp-meetings were held, and many demonstrations of divine power were witnessed. Very many were converted, and the hearts of the missionaries were cheered and strengthened by these evidences of the success of their labors. The disturbances of the civil war affected disastrously all the tribes of the Indian Territory; the work of the missionary was broken up, and much property laid waste. Some identified themselves with the South, some with the North, while their country was laid waste, the houses and fields destroyed, and the stock driven to Kansas or Missouri.

Dark indeed was the prospect to the missionary of the M. E. Church South, as he mournfully viewed the desolation of many happy homes, the lone chimney, the mute memorial of a war of extermination. His church charged with tending a rebel church; the missionary treasury empty, with many outstanding obligations due and pressing. The work of disintegration and absorption had deprived the Indian Mission Conference of a large membership, chiefly colored members, Delawares, Shawnees, Wyandottes, Kansas Indians, Potawatamies, Kickapoos and Quapaws.

In September, 1866, Bishop E. M. Marvin held the 21st session of the Indian Mission Conference at Bloomfield Academy, Chickasaw Nation, J. H. Carr, secretary. The statistics show 570 members and 7 preachers. The report of 1867 shows 1,776 members and preachers, and 12 preachers appointed to charges.

Time would fail to tell incidents of Christian experience, of self-sacrificing labor, of triumphant faith, while we consider the mercies bestowed by the God of our fathers, and by his blessing the Indian Mission Conference of the M. E. Church South now numbers 38 traveling preachers, 100 local preachers, and 6,200 members within the limits of the five nations.

According to the best information in the possession of your speaker, the first preacher to visit and preach in your town was a Rev. Adams of the Baptist Church, and a member of the Delaware tribe. The second was Rev. H. Balentine of the Presbyterian Church, who for some time kept a regular appointment and organized a Sunday school. The owner of the shop, however, in which services were held, was unwilling to furnish accommodations without compensation, so the services were discontinued.

In November, 1873, a small company assembled for worship in an unfinished house, the property of G. W. Green, now the residence of Dr. S. J. Thompson. The floor was covered with lime and sand; scantling supported by goods boxes were the seats; a barrel was improvised for a pulpit and candle-stand, but in many years' experience as a minister, a more devout or better-heaved congregation has not been found. The occasion was the preaching of the first sermon by a Methodist circuit rider, your speaker, in the town of Vinita.

In June, 1874, a society of seven members was organized, of which number but one is present to-day. Some, living elsewhere, are exhibiting, in a godly walk, the beauty of the Christian religion. Some, having obtained a good report, through faith, have gone on to their reward, leaving memories of bright and useful lives.

Compare the prospects in 1873, without house and membership, or the small class of 1875, without home and pastor, with the surroundings of to-day, and you will have cause to glorify God the giver of all good. And when we seek to know the causes which have operated to bring about this prosperity let it be understood, once for all: 1. Methodism did not achieve success by government aid. Her members go with the North or the South in the rebellion, vote with the Republican or Democrat. While the Episcopalians and Presbyterians have occupied largely the leading offices in the gift of the American government, the Methodists have chiefly concerned themselves in building up a kingdom not of this world.

Methodism has not won success by immigration or proselytizing.

It is well known that the growth of the Roman Catholic Church is mainly sustained by immigration and the Presbyterian Church has received valuable accessions both of ministers and members from the same source.

It is equally well known that the Methodist Church has furnished recruits for all the other communions.

Methodism has not succeeded through superior educational facilities.

The success of Methodism did not arise from the possession of great wealth and social advantages. It sought out the common people in the highways and hedges.

Nor did it grow to greatness because the times were propitious. The time of its origin was of darkness, of infidelity, of rampant immoralities. We are then forced to the conclusion that Methodist success has been achieved: first, by the superiority of its doctrines, a free salvation, justification by faith, the new birth, the witness of the spirit have been widely proclaimed.

2. The superiority of its ecclesiastical organization. The Presbyterian Church has expended \$336,000 in gathering in a membership of 300 in the Indian Territory. The Methodist Church has expended about \$500,000 and show a membership of 6,200 within the limits of the five civilized tribes. Each member in the Presbyterian fold has cost their Mission Board \$1,120, while those in the Methodist were converted at the rate of \$80.20-31 per member.

3. The piety, earnestness and activity of its ministers and members. There was, Harrell, Cummings, Ruble, Berthoff, McAlister, and McSpadden who gave their all to the Master in labor for the good of the Indians. There was John F. Boot, Standing Man, Young Wolf, Turtle Fields, E. G. Smith, and Jack Foster, whose lives were a living testimony to the power of the religion of Jesus.

4. The baptism of the Holy Ghost firing the hearts and enlightening the minds of preachers and people. It is not by power, nor by might, but by my Spirit saith the Lord. As the earth is dependent on the sun for its beauty and fruitfulness, so the church has been, and is dependent on the light and warmth of the Holy Ghost to make it rejoice and blossom as the rose.

THE FUTURE.
When the present has been achieved from insignificant beginning: what may we not hope for the future, if true to our ancient fame and worthy of our ancestral honors. The Lord God of your fathers make you a thousand times more as ye are, and bless you, as he hath promised you.

Shall we transmit to future generations, the priceless heritage received from the godly lines of fathers? While we magnify the grace of God, for their devotion and faith, let us seek for the old path, and walk therein, earnestly contend for the faith, once delivered to God's people, faithfully guard the ninety and nine while seeking for the lost sheep. Let us by consecrating our bodies, souls, energies, influence and purse, all, all upon the altar of duty: let our light so shine that others seeing our good works, may glorify our Father in Heaven.

Oh! Thou High and Holy one, our fathers God! continue to bless us as thou hast promised. Wave on! Banner of the crucified one! wave on! wave on! till thy ample folds shall flow in bloodless triumph over a regenerated church and a regenerated world. Wave on, till the knowledge of the glory of our God, shall spread over the world, even as the waters cover the sea. Wave on, till all the Choirs of earth beattified, mingling with the angelic melody of the New Jerusalem, fill earth and heaven and sea and time and eternity, with the exultant hosanna "The Lord God omnipotent reigneth."

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Post-office, Choteau, I. T.

Some cattle brand V G on left side. Ear mark—Ove-slope in each ear. Range on Pryor's creek, I. T.

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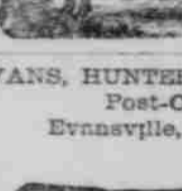
POST & COREY,
Post-office, Choteau, Kans.

Smooth crop off of left ear. Range—four miles west of Choteau.

J. O. HALL,
Post-office, Vinita, I. T.

Underbit in each ear. Horse brand same on left hip. Range—between Cabin and Pryor's creeks.

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<p>G. W. GREEN, Post-office, Vinita, I. T.</p>  <p>Crop off left ear and split in right. Range—On Jones creek, eight miles northeast of Vinita, I. T.</p>	<p>JESSE B. MAYER. Post-office, Vinita, I. T.</p>  <p>Branded both sides. Crop off left ear and underbit in right. Range, east creek.</p>
<p>A. P. GOODYKONTZ, Post-office, Vinita, I. T.</p>  <p>Various marks and old brands. Range—On Pryor's creek, 15 miles west of Vinita, I. T.</p>	<p>R. B. TAYLOR. Post-office, Vinita, I. T.</p>  <p>Branded both sides. Crop off left ear and underbit in right. Range, east creek.</p>
<p>W. C. PATTON & CO., Post-office, Vinita, I. T.</p>  <p>Smooth crop in the left ear. Horses branded the same on the left hip. Range—Rock creek.</p>	<p>B. F. MILSTED. Post-office, Prairie City, I. T.</p>  <p>Branded same both sides. Crop off left ear and underbit in right. Range, east creek.</p>
<p>NATHANIEL SKINNER, Post-office, Vinita, I. T.</p>  <p>Underbit in each ear. Range—Pryor's creek, 20 m. south of Vinita, near M. & T. R.R.</p>	<p>MOSES KEOKUK. Post-office, Sac and Fox Agency.</p>  <p>Some cattle branded only in right hip. Horses branded on right side. Range, east creek.</p>
<p>WM. DONALDSON, Post-office, Vinita, Ind. Ter.</p>  <p>Some cattle branded on left side. Range—On Little Cabin Creek, nine miles northeast of Vinita.</p>	<p>JOHN COUNTRYMAN. Post-office, Echo, I. T.</p>  <p>Branded same both sides. Crop off left ear and underbit in right. Range, east creek.</p>
<p>T. F. THOMPSON, P. O. Vinita, I. T.</p>  <p>Range on Big Cabin Creek, 3 miles south of Vinita.</p>	<p>LOUIS ROGERS, Post-office, Choteau, Kansas.</p>  <p>Split and in right ear and underbit in left. Range, east creek.</p>
<p>W. T. DAVIS, P. O., Vinita, I. T.</p>  <p>Range on Grand river between Cabin and Duck creeks.</p>	<p>CHEROKEE ORPHAN ASYLUM. Mark, smooth crop in left ear and underbit in right.</p>  <p>Range, east creek.</p>
<p>W. R. HALSELL, Post-office, Vinita, I. T.</p>  <p>Range on Grand river between Cabin and Duck creeks.</p>	<p>JANE CAPTAIN. Skitsook Post-office, C. N.</p>  <p>Here brand same on left shoulder. Range, east creek.</p>
<p>W. H. MARKER, Post-office, Vinita, I. T.</p>  <p>Crop off left ear, on right side. Crop in right ear.</p>	<p>WELLS BROS. & FRIGO. Post-office, Coffeyville, Kansas.</p>  <p>Various other brands and underbit. Know your cattle branded in us, our agents are in the territory.</p>
<p>R. M. WILLIAMS, Post-office, Prairie City, I. T.</p>  <p>Crop off left ear, underbit in right. OW on right horn. X on left horn. Range, O a l creek.</p>	<p>D. N. ALLEN—P. O. Vinita, I. T. Also left side. Various other marks and old brands. Range, White Oak Creek.</p> 
<p>EVANS, HUNTER & NEWMAN. Post-office, Evansville, Kansas.</p>  <p>Half-breed cattle all branded on left side and hip. Some on right side. Range—between Cabin and Pryor's creeks.</p>	<p>JOSEPH HUNT. Post-office, Vinita, I. T.</p>  <p>Crop off left ear, underbit in right. Range, east creek.</p>
<p>M. W. COUCH. Post-office, Lightning Creek, I. T.</p>  <p>Crop off right ear, and swallow-fork in left.</p>	<p>A. BOUDNOT. Post-office, Tahlequah, I. T.</p>  <p>Branded on left side. Some branded OG on hip and shoulder, either side, with various marks. Sold only to ship. Range, Hill nois river, 4 miles east of Tahlequah.</p>
<p>G. M. McCLELLAN, Post-office, Okmulgee, I. T.</p>  <p>Few cows branded on left side. A few cattle mostly branded on right side. Range—between Cabin and Pryor's creeks.</p>	<p>Mrs. ISABELLA NEWMAN. Post-office, Skitsook, I. T.</p>  <p>Branded on left side. Range, east creek.</p>
<p>W. G. NELMS, Post-office, Vinita, I. T.</p>  <p>Range on Rock creek, 15 miles south of Vinita.</p>	<p>ARTHUR DODD. P. O., Coffeyville, Kas.</p>  <p>Range, east of Wolf creek, miles south of Coffeyville, Kas.</p>